824 of God or some other holy word written on every leaf; and the baraka
778 of its oil (Arab. zit; Berb. zzit ⟨Igliwa⟩, zzest ⟨Temsaman⟩) may be
so strong as to make the oil increase by itself and even become dan-
[842] gerous. It is drunk by men in order to enhance their procreative power
[843] (Ait Waryager), and pregnant women eat olives so that the child shall
be good-looking (Tangier).

⟨109⟩ Baraka is ascribed to the oleander, especially to the so-called "sultan of the oleanders" or "sultan of the oleander".

824 In various tribes it is the custom for scribes to write some words
755 from the Koran or leaves of a "sultan of the oleander" (Tsul,
778 Temsaman, Ait Waryager), or even of an ordinary bush of the same species (Ait Sadden) for sick people, who burn the leaves, let the smoke pass underneath their clothes, and inhale it.

⟨110⟩ At Midsummer and asura there is miraculous virtue in a large number of vegetable species, and some of them have magic or medicinal qualities on other occasions as well. In the Hiaina sendgura (Lavandula stœchas or Teucrium Chamœpitys; also called sengdura, sengura, and, in the Berber of the Ait Yusi, tof ttarba) which has been gathered in the morning before the sun has risen and the hoopoe has made itself heard, especially on New Year's day, is said to contain one hundred and one medicines; it is taken internally by persons suffering from dysury, it is applied externally to the head in the case
[231] of a headache, and it is given in milk to dogs troubled with a cold or, on the 17th of May (mut l-ard), to savage dogs to make them tame.
A Rifian from the Ait Waryager said that it contains seventy medicines,
842] and that it is used by women as a remedy for barrennes; it is dried in the sun, pounded, and mixed with honey, and then taken in the morning on an empty stomach.

[841] ⟨111⟩ Charcoal made of lentisk (Pistacia lentiscus; Arab. dro; Berb. fadis ⟨Temsaman⟩ or fadis ⟨Ait Waryager⟩) is eaten by women suffering from irregular appearance of blood.

778 ⟨112⟩ The Ait Waryager use the fresh leaf of a palmetto (digazdand)
624 as a means of getting back a stolen horse, mule, donkey, ox, or cow.
696 Some scribes recite over it something from the ⟨113⟩ Koran, knot seven of its tips, and make fatha, after which they give the leaf to the owner of the animal. He ties it to the peg in the yard to which the animal used to be tethered; and this will have the effect that the thief will be unable to sell the animal. A friend of his will then go

776 against you by God and the religious law", so as to drive it away if it is a jenn or a saint, or to prevent the jenn (Hiaina, Ait Sadden, Ait Waryager). A single raven seen in the morning by a person who sets out on a journey is sometimes said to be a jenn (Temsaman).

[271] Whilst there are certain events which indicate the presence of jnun, there are others, of an improper or uncanny character, which cause their sudden and unwelcome appearance. If a person omits [264] saying the bismillah before eating, jnun or the devil will eat with him. If a person eats or drinks [272] standing (Andjra, Ait Waryager), or eats with his left hand (Ait Waryager), jnun are eating or drinking with him.

[782] If a person when he is praying does not bow down so low that his head touches the ground, evil spirits or the devil will pass through the space between; and if several persons are praying together without standing shoulder to shoulder, jnun or the devil will likewise pass between them (Andjra, Ait Waryager).

776 262 [263] [278] Raw meat, as also meat boiled without salt, is considered haunted and consequently in many cases a source of danger. As already said, a person who gets angry with raw meat in his hand is very liable to be struck by jnun. The same is the case with one who is beaten by such a person (Ulad Bu aziz, Ait Waryager).

No meat must be returned to the butcher (Shawia, Andjra, Ait Waryager, etc.) or generally to the person who has given it; it would be bad for both parties (Ait Waryager).

If a person in a village slaughters an animal or brings home meat from the market and his neighbours know of it, he must give a little of the meat to each of them (Ait Waryager), since otherwise they will be hurt by jnun (Ulad Bu aziz, Ait Sadden).

[843] [279] If a pregnant woman asks a butcher, or somebody else who has meat, to give her a piece of it, he must do what she aks, because otherwise the fetus (Ait Waryager) or the woman as well (Ulad Bu aziz) will die; should he refuse, her husband might complain of it to his governor, who would compel him to give, or at least to sell, the meat which was asked for (ibid.).

776 264 If a person eats meat in the presence of some one else he must let him have a share of it (Andjra, Ait Waryager, Ait Sadden; for l-lham auwaj l-hanak, "meat distorts the jaws [of him who does not get it]", he will be made ill by jnun (Dukkala)). In explanation of these

595 832 possible impediment to the consummation of the marriage; it is significant that the bride puts on the didli on the morning after her first intercourse withher husband.

787 755 [586] The Ait Waryager believe that if a person gets a sty some woman of his family is soon going to bear a child; and in order to cure it he at night puts some sticks together in the shape of a robber's hut, burns the sticks, and lets the smoke go into his eyes, presumably to rob the affected eye of its sty.

787 843 An unborn child may also be subject to other homœopathic influences besides such as affect its sex. If a woman looks at a gazelle her future child will have eyes as big and beautiful as those of that animal (Ait Warain). At Tangier pregnant women eat quince-apples (sfarjel) or olives in order that the child shall be good-looking. In Morocco, as elsewhere, is found the belief that if a pregnant woman [587] (Hiaina), or one whose pregnancy has just become apparent (Ait Waryager), sees and desires to eat a certain piece of food but is not allowed to do so, the child will have a birthmark resembling that particular kind of food; or if a pregnant woman sees some food and nothing of it is given to her to eat, and she afterwards scratches herself, the child will have a similar birth-mark on the corresponding part of its body (Ait Sadden).

787 777 [590] Some tribes on the Mediterranean coast maintain that if the sardines are plentiful the year will be good (Andjra, Ait Waryager).

777 356 [312] [593] Rezq (razq, rezq) means all sorts of good things contributing to the maintenance and comfort of life. On the other hand, if a person cuts off the water supply for his neighbour he thereby shuts the door of his own rezq (Fez).

You may also sweep away your rezq. This will happen if you sweep the floor of your house or tent at night or after sunset (Fez, Hiaina, Dukkala, Tangier, Andjra, Tsul, Ait Waryager), or even after 'asar (At Ubahti); and the Rifians of Temsaman consider it necessary that the house should be already swept before the first cry for midday prayers, about twenty minutes after noon.

[595] Similar effects are ascribed to the broom (Arab. settaba; Berb. tasttabt [Ait Warain], tastta [Temsaman], disagwust [Ait Waryager]) even when it is not engaged in its normal function of sweeping. It is said that if a person is struck with a broom God will sweep him away from the earth (Andjra), or that he or some member of his family or some of his animals will become ill or die (Ait Waryager).